



THE VOICE OF MISSIONS is only 50 cts. a year, yet hundreds fail or neglect to pay up and renew their subscriptions.

After this issue, I am going to stop the names of those who do not settle up. You know when your subscription has expired. Pay, or order your paper stopped, is the honorable way.

H-M TURNER, Publisher.

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is issued monthly and is sent to all members of the church free of charge. The price for the present is only 50 cents a year, payable in advance. It contains a wealth of interesting and valuable material for the missionary work of the church. It is a must for every member of the church who is interested in the work of the church.

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ECCLIASTICAL ENVOYS FROM SOUTH AFRICA.

Rev. James M. Dwane and Rev. Jacobus Xaba, two distinguished divines from South Africa, are upon a high mission to this country as ecclesiastical envoys from the Ethiopian church, extending through Cape Colony, Natal, and the Transvaal, to the African Methodist Episcopal church, extending over the United States, Canada, West Indies, South America and along the West Coast of Africa. Brother Xaba, however, still lingers behind in England, and will arrive here before we go to press. Brother Dwane is at present our guest in Atlanta, Georgia.

These ecclesiastical envoys were deputed by the Ethiopian church, which reaches from Cape Colony to near 2,000 miles interior, and has a membership of communicants, aggregating 2,800, including a few churches on the verge of transfer, and church attendance, which will foot up to about 20,000 persons, with seven elders, thirteen deacons, and fifty-nine ordained preachers and fourteen chaplains, exclusive of a number of other ministers and congregations expect to unite with this galaxy of Christians upon the return of these divines. If they carry back proper tidings, as they evidently will, for the African Methodist Episcopal church, with its near 800,000 members, and 4,800 traveling ministers, and 7,000 local preachers, is a great asset to the cause of the gospel in this country.

Indeed, the A. M. E. Church is too glad to raise the banner of its sovereignty on the farthest extreme of the African continent, the future paradise of colored people, when they send such representatives as Rev. Dwane, who can speak English fluently, and two or three other languages, and write and translate languages pro and con with a readiness that stamps him as a man of letters, and informs us that the other envoy, Rev. Xaba, is not a whit behind.

The Ethiopian Church is a little less than five years old, as a connection. A number of ministers in South Africa were from the English Wesleyan Methodist, and the Church of England, what we call the Episcopal Church, and formed the Ethiopian Church, just as our fathers did a hundred years ago, and established the African M. E. Church. And as we have grown to be the third Methodist Church in the world, out of twenty-nine Methodist connections, so they might have remained to themselves and built up a great Christian connection. But they have seen fit to withdraw from the English Methodist, and unite with the A. M. E. Church, which is larger numerically, than the English Methodist Church, while it is not so wealthy. Indeed, we doubt very much if the Church of England has as many members as the A. M. E. Church. We thank God that while the Ethiopian brethren have withdrawn from a church that exceeds us in wealth, we excel them in numbers. Another gratifying fact is, that the Ethiopian Church does not come to us as a set of beggars, but they come practically self-reliant, able very largely to stand upon their own feet and take care of themselves—and in a few years help the A. M. E. Church financially, and extend their boundaries to further limits. The chief assistance they will ask at our hands is to aid them in erecting a first-class institution of learning, for the proper training of young men, and the training of the church, as represented by Brother Dwane, leads us to believe that we have a hundred thousand members in the A. M. E. Church in South Africa within the next ten years. Now let us see that the church planted in the A. M. E. Church now on the west coast and south coast. The A. M. E. Church must lift its banners on all sides of that continent and then move interiorward.

Rev. J. M. DWANE, of South Africa, arrived in Atlanta, Ga., last night, but had spent some time in the Philadelphia Annual Conference with Bishops Grant and Tanner. The Rev. is in fine health and spirits. Rev. Jacobus Xaba, from the same country, was here while the two representatives of the church were in the city, and to the African Methodist Episcopal Church.

The Christian Recorder has a terrible article in its issue of June 18th upon the bloody lynchings of Col. Xaba, Ga. We wish we had space to copy it. The United States supreme court, however, is to blame for all of that infernalism, and we are now satisfied that the worst has not yet come.

We have long contended there were a multiplicity of devils, and not one big boss devil, as the common people believe. Now we are satisfied of the correctness of our long cherished opinion. Look at the members of the supreme court. They are Negro devils, at all events.

Mrs. MAMIE L. WARDMAN, residing in Boston, Mass., has been in connection with the South Knights and Daughters of Tabor. This organization has become quite widespread and Mrs. Wardman is a prominent figure in its organization.

ROBERTA Woods says: "Never worry about new clothes while you have old clothes. Thank God for what you have and wait for a brighter day."

Rev. J. R. FREDERICK has made an extensive tour through the western states. We are sure he will do much good.

No man is a good farmer who does not know how to examine the dirt and tell what it will best produce.

DEEDS OF THE BLOODY LYNCHERS.

Just as our last issue had gone to press, hideous scenes had taken place in the South. James R. Hays, charged with criminally assaulting Mrs. Howard Bryan, had been taken from the court house, right from the immediate presence of the judge, by six hundred men, at 11 o'clock in the day, and savagely shot and then hung without the solicitude of a trial or conviction, at Columbus, Ga. And thirsting for more Negro blood, they broke open the jail and took out another colored man, whom the courts had failed to convict, and savagely took his life without a spark of convicting evidence. Yet this is the country that hundreds of thousands of stupid Negroes worship and adore. Not a cowardly Negro in Columbus opened his mouth, nor raised his finger as a protest against this work of death and extermination. It took six hundred men to take the lives of two innocent men (for every man is innocent till he has been proven guilty), and they manacled with handcuffs and chains. What brave fellows! what civility! what courage! what heroism possessed by these six hundred cowards! We do not justify the brutal assault upon the above mentioned, for whoever perpetrated the deed was a lawbreaker, and he should be brought to trial. But the accused these men were innocent, and those who took their lives are infamous murderers. True our great governor has offered \$5,000 reward for the arrest of ten of the lynchers, but it is too good. They will never be arrested, nor brought to trial before any earthly court. But the vengeance of the Lord of hosts will follow them. May the curse of God, the curse of diseases, the curse of the ground, the curse of lightning, the curse of accidents, the curse of mildew and blight follow and chase these murderers, is our prayer.

South African Subscribers.

Through Rev. James M. Dwane, our agent for THE VOICE OF MISSIONS, the paper will be sent regularly to the following distinguished South African gentlemen. We will give a new hat to any of our American readers who give the proper recommendation to these names and post office addresses:

King Sigawa, Pondoland, Cape Colony, South Africa.
King Dalmadyo, Murrara, Umata, Cape Colony, South Africa.
King William Kama, Middle Drift, Alice, Cape Colony, South Africa.
Rev. James M. Dwane, Dardrecht, Cape Colony, South Africa.
Rev. H. Siamela, box 398, Pretoria, Transvaal, South Africa.
Rev. J. Mphahlele, Bonga, Lady Frere, Cape Colony, South Africa.
Rev. W. W. Sikweyia, King William's Town, Cape Colony, South Africa.
Rev. Zebary Tantei, box 1235, Johannesburg, Cape Colony, South Africa.
Rev. Philip Job, Hope street, Kaffir church, Cape Town, South Africa.
Hans Matselo, Esq., Bonga, Lady Frere, Cape Colony, South Africa.
Duncan Makobelo, Esq., Cala Xalanga, district, Cape Colony, South Africa.
James Pelem, Esq., Queens Town, Cape Colony, South Africa.
William Mame, Esq., Debe Neck, King William's Town, Cape Colony, South Africa.
William Mbebe, (Evangelist) Berlin, King William's Town, Cape Colony, South Africa.
Coming Madoi, Esq., Berlin, King William's Town, Cape Colony, South Africa.
David Malasi, Lady Frere, Cape Colony, South Africa.
W. Soga, Esq., King William's Town, Cape Colony, South Africa.
Mesack Pelem, Queens Town, Cape Colony, South Africa.
J. A. M. Kwa, Esq., Labanetsund, King William's Town, Cape Colony, South Africa.
Philip Soga, Esq., Askeaton, Cape Colony, South Africa.
Morris Maku, Esq., Lufuta, Cala, Cape Colony, South Africa.
John Koma, Esq., (Malay Camp) Kimberley, Cape Colony, South Africa.
Joseph Moss, Esq., Kimberley, Cape Colony, South Africa.
Daniel Dwanya, Esq., St. Marks, Cape Colony, South Africa.
Somerset Makiwane, Esq., Lufuta, Cala, Cape Colony, South Africa.
Solomon Vanga, Esq., Indwe Mines, Cape Colony, South Africa.
Solomon Kalipa, Esq., Luyape, Sprigg's Reef, Indwe Mines, Cape Colony, South Africa.
Jeremiah Mita, Esq., R. M. Office, Dordrecht, Cape Colony, South Africa.
Edmund Mahone, Esq., Macabini, Queens Town, Cape Colony, South Africa.

NO TIME FOR AFRICAN LETTERS.

Letters are coming into this office every day, asking for information about Liberia and Africa. It would take a dozen secretaries to answer them, and tens of thousands of stamps, envelopes, postal cards and sheets of paper and I am not able, physically or financially to supply the demand. Some people must think we have nothing to do but sit down and supply them with what they could get out of books if they were not too lazy to read. THE VOICE OF MISSIONS, price 50 cents a year, will supply them with all African knowledge, but this stupid class had rather bore somebody to death than to have a decent newspaper to visit them regularly and impart the desired information.

I republish President Cheeseman's letter. Please read it and let us know, or write to the International Migration Society, Birmingham, Ala., or subscribe to THE VOICE OF MISSIONS like men should. Any man who pretends to keep house and has no newspaper coming to it, is a little more than a monkey at best. As Bishop Grant says: "Do you hear me?"

Inquiries answered by his excellency, J. J. Cheeseman, president of Liberia, Africa.

Executive Mansion, Monrovia, Liberia, May 25, 1896.—My Dear Sir: I am in receipt of several letters from colored persons living in various parts of the United States, asking me many questions about Liberia and the advisability of coming to Africa. It is impossible for me to answer them separately, I beg that you will have this letter published as an answer to my correspondents.

Of the many questions asked I have made selection of the following and will answer them in their order:

1. Are there horses in Africa?
2. Are there cattle in Africa?
3. Is the soil in Liberia fertile?
4. Are the natives savage?
5. Is it necessary to bring rifles to defend one's self against the attack of the natives?
6. Can one make a living there?
7. Can land be obtained in the interior?
8. Is it necessary to organize an exploring party to go into the interior?

The answers to the above are as follows:

1. Yes; there are splendid horses in the interior.
2. Yes; there are cattle in abundance and of various species.
3. Soil is all that can be desired and compares favorably with any soil on the globe.
4. The natives are not savage and are under perfect government control.
5. You may bring rifles or shotguns to shoot game in the interior, not men. Should it become necessary at any time to send an armed force against any native tribe the government will supply improved arms from its armory.

6. An industrious man can make a living anywhere in the world—a lazy man is a nuisance in any community. Land can be obtained without cost, but the government gives free of charge to every family twenty-five acres, and to single adults ten acres. You can buy very cheap as much land as you desire; average price of uncultivated public lands is \$1 per acre.

7. The government has no money to explore the country; only bring working tools and money to support yourself while you are building a home to live in. After you have settled yourself, if you desire to travel through the country you are at liberty to do so, and if you just mind your business you will molest no one.

Immigrants who arrived here lately are contented and gone hard to work. Of course there are one or two who, I suppose, would not be contented if they were in as good a place as heaven; their restlessness and ingratitude would urge them to inquire if a better place can be found.

The old settlers are glad at all times to receive immigrants and render what help they can make them comfortable and contented.

The government wants about 300 good men or families to open a new settlement in Cape Palmas. Special care will be taken of them. Any person or persons interested in going to better the Negro's condition in America, but all that has been done and said so far seem to afford better materials with which to rid him of his rights and privileges he already has.

We have built scores of high schools, colleges and colleges, and from scores of these have come men and women, fully prepared to demonstrate to the world that we are men.

Many places in America have been pointed out to the Negro as places of refuge, where he could enjoy all of the rights and privileges of a citizen, but such a place has not and cannot be found in this republic, and any Afro-American who does not see it is color blind. The inferior and superior courts are against us. Still, this is our home.

The Negro's brain and muscle have made the very eagle in the American flag the centre of attraction to foreign nations, and under whose broad wings any and all other races of Negroes in this country is like a lighted candle, giving light to all around and consuming himself at the same time. Every Afro-American knows that his hopes here are not worth mentioning. We have followed the advice of our leaders—that is, we have educated, and we have nowhere to exercise it; we have acquired wealth and occupied the land, but we cannot control it as other races here. We want to go home (Africa), which is our only place of freedom, God and right to the back.

It seems that the Negro is not wanted here and he is not wanted to leave. Well, what are you going to do, I ask you? Remember Columbus, Ga., June 1, 1896. Shall we fold our arms and cry peace? We have begged for it long enough—in vain. We have prayed, preached and lectured—all in vain! We have sung our troubles to all nations. Has this profited us anything?—no. There is no use to repeat what has been said; other steps must be taken at once!

The sainted F. Douglass is quoted as having once said that when he prayed on his knees he got no answer to his prayers, but when he made his feet pray that moment he got his freedom. May we profit by his example. We must learn to say less and do more for ourselves. Certainly, doing has got to be done. Yours for right, L. L. JACKSON.

Hattiesburg, Miss., June 11th, '96.

WHAT will the United States supreme court do when they turn up in self? They will find plenty of Negroes there.

Africa for Christ.

Mr. ENRON:—Will you please allow a small space in your most valuable paper, THE VOICE OF MISSIONS, to give its many readers an idea of what is going on in this part of the world.

I am pleased to say that the three Arkansas Conferences have organized themselves into conference missionary societies for foreign and home missionary work, and subject to a call by the Rev. M. G. T. Thurman, the secretary of these conference societies. A call was made for the representatives of the said Conferences and all representatives of all local societies met, subject to call April 18th, 1896, continuing for four days. There was a fair representation of the state present. After the convention was called to order by Rev. M. G. T. Thurman, the object of assembling stated, we proceeded at once to business. I am pleased to say that the dear sisters who were present with us in the convention certainly deserve much credit for the able papers prepared by them on such important topics as the cause of missions.

Our convention was indeed a pleasant one. I believe it will ever be remembered by all who attended our sessions from time to time during the four days' meeting. Of course, the General Conference is now over and our request was not granted in placing the Rev. M. G. T. Thurman as secretary of missions for the connection, but Arkansas will ever cherish her for her noble work in this, the eighth Episcopal district. Under the supervision of the Rev. H. M. Turner, D. D., L. L. D., we say to you, dear sisters of the Women's P. M. Missionary Society, we do not envy your success, but having been elected president of the Women's Home and Foreign Society of Arkansas, I will encourage the dear sisters of this state to hold up the steps that have already been put into operation by our convention, and let us not do any other than to push the plans of our convention. It is well enough to set at the fountain and others told to bring in, and we get credit for what is done. But we who are at work in this part of the Lord's vineyard, wish to get some compensation here for the efforts put forth by us, not in money, but words of consolation. The time is not coming, but is here now when we all desire a few more here, not wait until death and then place them on our obituary, but in life let us catch a perfum from them occasionally.

Dear sisters of the Arkansas Conference, your labors before here around, let me in God's name appeal to you to awake then that sleepeth, for it is high time that you were at work. If you, as ministers' wives have no missionary societies in your churches, please at once organize for home and foreign missionary work, and if you cannot, encourage other members to do so. Do all in your power to make this the leading state for missionary money raised. Then if you cannot organize for me, will you be kind to come and help put the society into operation.

Dear friends, who are at peace with the A. M. E. church in Arkansas, whether members or friends, do all you can for us in this great cause of missions. If you have not the constitution, write me at once and you shall have them at 25 cents per copy of 10 or more. Write for them to me at once and get organized under the head of Women's Home and Foreign Missionary Society.

God bless Mrs. Thurman in her well begun work. If you can give the widow's mite, and the least you do for Jesus, will be precious in His sight. Don't let your mite be a stone, but let it be a diamond, and let it be a gem to do all that we can in bringing Africa to Christ.

Be awake to the work.

Mrs. H. E. CAROLINA, President of the Women's Home and Foreign Missionary Society of the state of Arkansas, 1116 W. 8th street, Little Rock, Ark.

What Shall the Negro Do?

DEAR VOICE:—Please allow me space in your valuable columns to say that there has been a great deal said and done for the Negro's condition in America, but all that has been done and said so far seem to afford better materials with which to rid him of his rights and privileges he already has.

We have built scores of high schools, colleges and colleges, and from scores of these have come men and women, fully prepared to demonstrate to the world that we are men.

Many places in America have been pointed out to the Negro as places of refuge, where he could enjoy all of the rights and privileges of a citizen, but such a place has not and cannot be found in this republic, and any Afro-American who does not see it is color blind. The inferior and superior courts are against us. Still, this is our home.

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Hattiesburg, Miss., June 11th, '96.

WHAT will the United States supreme court do when they turn up in self? They will find plenty of Negroes there.

Women at Work in Arkansas.

YOUNG MEN:—Please allow me space to say to the missionaries of Africa, that while they leave their homes in America, their relations and also their many friends, and sacrificed their lives upon the mighty ocean to sail across to the dark jungles of the heathen lands to a nation who are without the Bible and without teachers to instruct them the way to the Calvary Lamb; that we who have been aroused by the thunderous voice from the editor of THE VOICE OF MISSIONS, B. H. H. Turner, D. D., L. L. D., the senior Bishop of the grand old A. M. E. Church. The one who has shook the world (with his mighty voice) and aroused them from their steepest slumber, and has pointed them to a field where every man, woman and every child can find in it to do for the Master. So now, no one can say "there is nothing for me to do," while the souls of men are dying and the Master calls for you. May God give more such men. Dear brothers and sisters, as missionary workers in that dark land, who are breaking the bread of life to the poor, blind heathen, we haven't forgotten you.

We are at work for you. With such a leader as Rev. J. E. Nes, P. E., "The Prince," and presiding officer of the Johannesburg Convention, we can't forget you. At our last district conference, which was held at Jericho, Ark., in March, the orders were given that the 15th Sunday in May would be set apart throughout the entire district as a missionary day. Orders have been obeyed, and large sums have been raised. We have raised here at Piquette Station \$21.00. The names of those who are unable to go as the word mission applies, but send their money, are as follows: Mrs. Rev. L. A. Smith 24 cents, M. Adams A. D. Read 25 cents, Annie Blote 25 cents, Kessia Watson 25 cents, Julia James 25 cents, Martha Dunlap 25 cents, Ella Stanley 25 cents, and M. Adams 25 cents.

Ably papers were read on the redemption of Africa by Mediam M. E. Clayton, A. D. Read, Mattie Adams and others.

Prof. J. R. Landers and Rev. H. King rendered valuable services, which put the missionary spirit which is never before. It has made its acquaintance with a many one who had never given a thought before. Dear brethren, it is our object to raise \$30 of that \$200 asked for by the P. E. Rev. J. E. Nes. Dear brethren, be strong and courageous, for you remember what the Lord Jesus said: "Go ye into all the world and preach the gospel to every creature."—Luke xv-13; and "Lo, I am with you all ways, unto the end of the world." His word never fails—our prayers are answered, and the church is at work for you. May the God of heaven spare your lives and prolong your days to battle for Heaven and the downtrodden race, for we can't stay here to be killed and brutally treated and afraid to move our sentiments; for here on the 4th of June a white man came in here and took out a Negro for some cause unknown, though he said it was for some outrage upon a white woman and girl. He was an officer and had no right for the man, and carried him about three miles from my church, and tied the Negro round his waist with a line, then to a tree. Then one around his neck and one to each leg and arm. Then each man made fast to him, and pulled the poor man to pieces. What a sad, sad sight!

Rev. A. L. Ridgel we were glad to read of you so kindly receiving those 318 Liberian emigrants. We pray God that you will be able to witness a million more. May God bless you and give you a long life. I am yours for Christ and his mission.

REV. E. D. SMITH, Piquette Station, Ark.

Death of Mrs. Rev. Robert Crumley.

HOLLY GROVE, Ark., April 25, 1896.

Editor of Voice of Missions:

DEAR SIR:—Please allow space in THE VOICE OF MISSIONS, to say a few words about the late Mrs. Ida Crumley, wife of the Rev. Robert Crumley, who died April 14, 1896, at Holly Grove, Ark.

Mrs. Crumley was born in Tennessee, A. D. 1855; was the daughter of Mr. and Mrs. Henry Hill. She was converted A. D. 1884, and joined Mt. Zion A. M. E. church (Mt. Zion station, Shalvey county, Tenn.) under the pastoral care of Rev. J. H. Jackson.

Sister Crumley was an esteemed Christian lady, and was loved by all who knew her of both races. During the seventeen months of her stay here she made many friends among the whites, as well as the colored ladies. Mrs. Crumley was a lover of the church and an earnest worker for the Lord.

By notifying the April issue of the Woman's Light and Love for Heathen Africa, you will find that Sister Crumley was one among the many that contributed to the last session of the South Arkansas Annual Conference.

Sister Crumley leaves a heart-broken husband, two dear little children, and a host of friends to mourn her loss. Her funeral was preached in New Hope A. M. E. Church (Holly Grove Station, where her husband, Rev. R. Crumley, is pastor.) by Rev. McDonnell, pastor in charge of the M. E. Church South, at this place, assisted by Rev. G. W. Love and the writer.

We, the ministers, members and friends on the Helena District, are in sympathy with our brother and co-laborer in Gospel bonds, and are willing to help him in his bereavement.

"The Lord gave, and the Lord has taken away; blessed be the name of the Lord."—T. H. Moore.

(Box 9.) Holly Grove, Ark.

Current Events.

WILBERFORCE UNIVERSITY, OHIO, June 6th, 1896.

Bishop B. F. Lee began his work in this Episcopal district by preaching the annual sermon to his graduating class of Payne Theological Seminary on Sabbath morning. The unanimous opinion is that it was a powerful, timely, and helpful discourse.

Sabbath night Dr. D. D. Jones, Xenia, eloquently addressed the "C. E. S." week exercises began with a lecture by the Y. M. C. A. and the Y. W. C. A. societies by Mr. W. A. Hinton, Portsmouth, Va., member of international Y. M. C. A. executive committee and secretary of colored men's department.

Friday afternoon, Miss Hallie Q. Brown, M. S., the "Alumni Star," returned, after having spent nearly two years in Europe, in the interest of Douglass Library Hall at Wilberforce University. Miss Brown's return was hailed with great rejoicing by all Wilberforce. She was met at the depot by Bishop Lee, President Mitchell and other members of the university. Half mile from the university, faculty and

students, headed by the band, had walked to meet Miss Brown. She was received by loved ones and friends amid the booming of cannon, strains of band music, cheering, the college yell, waving of handkerchiefs, clapping of hands and general rejoicing. "Long live Hallie!"

Miss Brown will speak at the Alumni meeting, June 11th. Friday night she combined anniversaries of the Payne and the Dods literary societies was celebrated. An interesting program was rendered; the Dods (girls) were superior.

Prof. DeBais made a short visit to Philadelphia this week.

Prof. DeHart, of Cincinnati, spent a day at Wilberforce, the guest of Lieut. Young and mother.

Mrs. Will Ann Austin Wagner, a former student, is visiting for conference, guest of Miss H. Q. Brown.

Bishop Gaines and daughter are the guests of Dr. Scarborough, S. and H.

Our Foreign Missions.

BY REV. J. ALLEN VINCE.

To Taz Voids:—The future field of the African Methodist most extensive operations in the next century will be in Africa, no candid mind would hardly question. The political movements now at work are but the convincing indication of the Divine mind looking toward the formation of great governments, whose greatness and strength shall be due more to the religious development of their people than to the extent of their territory or the number of their inhabitants. Their minds look toward the development of the illimitable natural resources their countries afford, but the strength and stability of government must ever be poised upon the pivot of the religious character of the African people. Expansion created its power and reduced this continent under its beneficial influence to a condition that marks the lowest stratum of ignorance and superstition, then Mohammedanism undertook to solve the question of Africa's future by the use of the sword, and came to Saracens or Tartars, came to destroy and to annihilate the remaining vestige of humanity from its people.

Disturbing any one form of error in the complete reduction of Africa, the devil called his resistance both Paganism and Mohammedanism, together with the innumerable hosts of a hypocritical Christianity, and as signed to each its part—Paganism to blindfold, Mohammedanism to butcher, and the most corrupt form of Christianity that ever formed the earth clothed Christianity to enslave. Having expended their energy and the madness of their master's satanic fury upon the black man's God-given home, a consecrated Christianity is called to enter the field. The mission of the Christian church is made plain by the fact of the partitioning of Africa by Christian nations. This partitioning of Africa could never have been done without the Almighty God had opened the doors and invited the world in. This is the preparatory work divinely intended to be the introduction of the gospel.

From the fact that the eyes of all Christian nations are turned upon Africa, the seemingly greedy grab of her territory, but to say that God has called the church to evangelize Africa's people. Under the inspiration of this prevailing spirit of the evangelization of the black race, will the A. M. E. church arise to the importance of her duty and go in and possess the land?

The great changes now at work in Africa are introductory to the richest chapter of the civil and religious history of black races; now is the seed-time, the vernal hour of our race; and the church that will do the most in the season of seed sowing will be the church to have the greatest claim, the richest harvest in the days when black men will rule the world.

Incidents which have been noticed among the great incentives to our church for extensive missionary operations in Africa is the universal cry inviting us hitherward.

The ancestors of the most enlightened nations of Europe, the Germans, the Swedes, the Danes, and the Swedes, as late as the thirteenth century were compelled to accept Christianity, at least nominally, by the force of arms; but what a pleasing contrast to this black tribes present at the close of this century, who are being converted by the force of the word, as well as the colored ladies.

Mrs. Crumley was a lover of the church and an earnest worker for the Lord.

By notifying the April issue of the Woman's Light and Love for Heathen Africa, you will find that Sister Crumley was one among the many that contributed to the last session of the South Arkansas Annual Conference.

Sister Crumley leaves a heart-broken husband, two dear little children, and a host of friends to mourn her loss. Her funeral was preached in New Hope A. M. E. Church (Holly Grove Station, where her husband, Rev. R. Crumley, is pastor.) by Rev. McDonnell, pastor in charge of the M. E. Church South, at this place, assisted by Rev. G. W. Love and the writer.

We, the ministers, members and friends on the Helena District, are in sympathy with our brother and co-laborer in Gospel bonds, and are willing to help him in his bereavement.

"The Lord gave, and the Lord has taken away; blessed be the name of the Lord."—T. H. Moore.

(Box 9.) Holly Grove, Ark.

STRENGTH FOR WEAKNESS.

Weak people fall with every thought or feeling of returning strength. Some look for temporary relief with the change in temperature; others need rest, but are unable, with care and responsibilities weighing upon them, to take that which they so much need. The latter usually have more work than they can do and, being compelled to drop something, often leave health, health care of itself, and nature's laws are violated in consequence. There is but one alternative and select must be consulted to find something that will fill up the breach.

It is not hard to find out the secret of health and strength. It is to keep every part of the body and life in motion, not seriously affected by it, but the moment the blood is tampered with, life and vitality are at once impaired. Good or poor blood lies at the bottom of it all. Good blood insures strength, vigor, health, beauty and a rugged, manly physique.

It is the duty of everyone to have the best health possible; we owe that to ourselves and to each other. Health and happiness go hand in hand and a good medicine sometimes goes before.

Last month's Voice contained in detail the interesting experiences of Mrs. Frank Murray, of Oglethorpe, N. Y., and should be read closely by every one. She is a woman 46 years of age and had been a great sufferer from sick headache, which came on in spells lasting for about twenty-four hours, and leaving her in a very weak condition. She was accompanied by considerable spiritual trouble. She had doctored much, but without the desired result, and it is to Dr. Williams' Pink Pills for Pale People that she attributes her recovery and recent health. The same medicine has done the work was made doubly sure by her permanent cure, and she is now one of the greatest friends of Pink Pills.

"I know that Dr. Williams' Pink Pills are a good medicine," she says, "and fully as well recommended to some of my friends with beneficial results. They have done wonders for me." This is strong, convincing talk and an excellent testimonial.

Numerous remedies present themselves to the mind of one who is weak in selecting the proper remedy. Often the remedy proved to be an old one that we have just heard of, and the few cases of relief that have come to our notice are but a drop in the bucket beside the many unhealed of successful ones.

MADISON STATION, MISS., June 20th, 1896.

Mr. Editor:—Please find space in your valuable paper to publish the following:

My brother-in-law, Jos. Woolfolk, died at home on West Creek, Va., 200 county, Miss., aged 74 years; died in full faith, living a Methodist for 33 years. Left a good wife, six sons and three daughters to mourn for him and a host of friends, and an estate of \$11,000 (eleven thousand dollars).

A. W. TURNER.

STRANGE that so many persons who seem to be intelligent, have not sense enough to know that a decision, delivered by the United States supreme court, is taken for the part of the nation. New York and Massachusetts can now have Jim Crow cars as easily as Louisiana, Mississippi, Tennessee and other southern states.

Not a colored delegate to the national republican convention out of the second year were present appears to have opened their mouths about our civil rights. So they may look out for a thunder bolt in our August issue, if God spurs our life.

The presiding elders of Alabama and Georgia are all to meet in Columbus, Ga., August 11th, when the work in both states will be reviewed and the question of dividing some of the conferences will be considered.

Members' hall have a big fry when the members of the Supreme Court get there.

SOUND MONEY IN NEW YORK.

The State Democrats Hold Forth at Saratoga.

The New York state democratic convention at Saratoga, N. Y., Wednesday and was called to order by Chairman Hinkley, who introduced Mayor John Boyd Thatcher of Albany as temporary chairman.

In the course of his speech on assuming the chair, Mr. Thatcher said: "Chicago, Chicago, Chicago! The situation is not without peril. Circumstances—some of which perhaps might have been controlled—have created what we believe to be an erroneous financial faith; a faith which has spread alarmingly in the west and north, which has led to a panic in the east and north. It is a faith which is not to be eradicated with the sword, but with the pen and tongue. If we are to accomplish our mission at Chicago we must go there to persuade erring brothers and not to quarrel with enemies."

Mr. Thatcher's speech was freely applauded.

During the call of the roll of the delegates there were enthusiastic and protracted cheers when the name of William C. Whitney was reached, and when the roll of delegates was over greeted the roll of David B. Hill a few minutes later.

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